

M1582
Wednesday, May 7, 1969
Dallas
Group II

Mr. Nyland: Well, as we have said before, on the trip you are vastly outnumbered by the influx from New York. But, I don't want to pay attention to New York. Because we come for Dallas, and therefore we ought to talk, now, with the ... that's why I asked if you could sit in front; so that we really can talk about certain questions, or whatever may be close to your heart, or what do you think that you need as elucidation in general—what is Work, and the meaning. So if you have any particular questions... I know practically all of you—including a few new ones—from your voices; and you have had contact with Marjorie, mostly; and Marjorie has every once in a while explained very clearly and quite lovely about Work, and perhaps more emphasizing an emotional quality of a real ... real emotional effect what Work can have, and where the place is that Work really should occupy in one's life.

But there may not be certain things clear if one starts to talk and define it and put it, perhaps, in certain words and formulate a little differently, and I think in that particular direction ... every once in a while I remember some discussions in the Group ... in your meetings that perhaps were a little off, not entirely clear or started to mix a few things up. And I hope that we can clarify that so that you know what is meant by Work very clearly; also how to apply it, what really to do, and to talk perhaps about the similarity of the results and also partly of two definite approaches—an intellectual one and an emotional one—which of course must lead to exactly the same kind of results.

What is not clear about 'I'. Because I think I got that impression every once in a while, and the question came up a few times if 'I' existed or is it made; and that of course for practical purposes it doesn't matter if it exists when you don't know about it, it is just the same as if it does not exist; when it becomes for you a certain entity, even if that entity is not entirely Objective and perhaps in your imagination quite relatively existing—partly as-if and partly

already the beginning—that what is there, then, even if it is an as-if condition, it can start to function as something you say ‘as-if’ real. But you endow it with certain properties which you believe are the best way of trying to indicate what is meant by Objectivity, and that this something that starts to function is independent of one’s ordinary state. And the ordinary state in ordinary life we call simply an ‘unconscious’ state, a certain form of consciousness of the mind which belongs to the Earth and which we call ‘unconscious.’

Because there is a possibility of a state at a different kind of a level which is Conscious, and that whenever any attempt is made to create something that is Conscious—or even more Conscious than unconscious, or even a little bit Conscious and perhaps still a great deal unconscious—that then that Conscious part belongs to a higher level of Being. And that whenever it is created by a Man who wants to Work on himself, that in that particular case that what he is as a Man and living on Earth and continuing to function with all the different organs that belong to his personality; that that continues, and that besides that what is already the so-called ‘reality’ of Earth, another kind of reality is created which then starts to operate in respect to the person on Earth.

Now, this has really a different kind of a meaning. Because it definitely assumes that one continues to work in ordinary life and that ordinary life remains what it is, and that only something else is created which can have an effect on ordinary life, or on a human being as he is. But, there is no division or stopping of ordinary life. It is only the difficulty of creating something in the midst of what one is engaged in in an unconscious state; so that one must select certain times when it is possible for such a creation, and that also the functions of ‘I’ can be fulfilled in remaining Aware of that what is taking place with one’s ordinary, unconscious states. It means that one does not have to stop life as we know it on Earth; and that the conditions of that what happens to a Man on Earth remain constantly in existence, and that all we wish to do is to have, above such a line, more reliable data.

So it also means that it never should interfere with your ordinary life, and that therefore there *never* should be an excuse that you cannot continue with your ordinary life. All it means, is at times when ordinary life is rather difficult, that then when the energy flow goes into an unconscious state; that then there is very little chance for the creation of an ‘I’ or even having a wish or a thought of wanting it to be there, and that for that reason one does not Work when the conditions are so difficult that all the energy goes into the unconscious direction. But since it is

parallel it is not a substitute, and the reason why one is sometimes afraid of it is that it is: I create 'I' as if I go to church, and then I am not capable anymore of doing my ordinary affairs during the week.

It is just the other way. Ordinary life for a Man is absolutely needed in order to have an object for the Observation of 'I', and if I don't continue—or if I stand still and I just don't behave in any form or other—all that I can say: That 'I' exists; but after a little while this 'I', looking at something that is immovable, I would almost say 'gets tired' of Observing it, and that the condition for Work implies that that what is being Observed continues to be active.

Now, of course it is logical that you select times which are most conducive, so that you have a chance that with a few energy quanta going in the direction of an unconsciousness there will be enough left for the creation of 'I' and the functioning of 'I'. And that the functioning of 'I' will depend on the wish of myself in an unconscious state; and that then when I have a wish that 'I' becomes Aware of me, that then that what takes place is a process of conversion in oneself in which the deepest wish that I can have towards the wish of the creation of something that is higher than I am—or that what I believe should be there and receive energy—that only when that wish and the little bit of knowledge which is necessary for what is really the quality of 'I', when that is there in an unconscious state it then depends on the intensity of my wish and you might sight say the 'ability' to convert such a wish energy into the creation of that what I would like to have function as 'I' for me.

Now, the reason why we want to talk about it in that way is to be able to see that 'I' is completely separated from 'It' as a personality, and although there is an Observation process going on there is no direct relationship. It is a part of me, away from me in order to illustrate that it has to function Objectively. But of course I must know that even if I say I imagine 'I' to be 'outside' of me, that in reality such a projection to the outside world by something that belongs to me and that I create, is quite logically impossible. So that the 'I', then, has to have a certain place within me, and what is needed is to be able to divide the mental functions into different compartments, in which one compartment will be devoted to the possibility of an Objective functioning.

It was once remarked that you couldn't do it because of business of work that occupied you. And, of course, this is true for everybody. Because we all are occupied in ordinary life and we all are at least 99.99 percent unconscious, and it is of course difficult in the midst of an

unconscious state to try to create something that is Conscious or even ‘as-if’ Conscious; and sometimes it’s very difficult to remember that something ought to be done about oneself, and that in that creation there has to be definitely a motivation why I want to do it.

So, it is really that much more than anything else—what is the real reason that one wishes to Work, and Work *on oneself*—and for that of course there are two fundamental reasons. One is, that in ordinary life one needs guidance, one is not sure about unconscious states; and one can continue to read about how beautiful certain things would be, and I can enjoy it in my mind and I can say how logical it all is put together and then have a very good time mentally enjoying it, and, as I then say, ‘falling asleep’ with it; because it doesn’t go any further than perhaps creating a certain stimulus in oneself that one wants to continue to read more, and although the clarity can be served by reading more, there is no actual experience of the totality of myself. It only happens to be a little reading and a satisfaction of the mind; and when it’s beautifully put together I can appreciate it and then when the words are chosen correctly I can have an aesthetic feeling ... and I can have definitely something that belongs to my feeling; and then that what is being said and what I read has a deeper meaning, I can be emotionally affected by that but it still is a description of certain conditions which would be beautiful *if* I could experience them, and merely the fact by reading does not mean I experience them.

I only experience when the totality of my personality is involved. I don’t call it experience when my mind receives a few data of knowledge. Experience is based on a putting to practice—into activity—of that what I feel or what I think. This is the requisite of a Man. A Man is not just a brain, and a Man is not either a solar plexus or a heart. A Man is on Earth with a body and the body belongs to Earth, and when one says a Man is ‘alive’ it means that his body is not dead. So that therefore the functionings of a personality is immediately linked up with the thoughts and the feelings he has when expressed in a form of activity.

That does not mean that in the beginning I can enjoy very much sitting and letting my mind be satisfied without doing anything about it ... but *that* no one will call the existence of a Man. A Man must be an active creature, up and doing whatever he wishes to do—or can do—for which he has talents, for which he has knowledge, for which he has perhaps dexterity in his hands, brain, feeling, intensity. All the different things that belong to the totality of a personality will have to find an expression in some way or other; and that even if one is mentally affected it might result even in writing in a certain way about such things hoping then that it will stimulate

someone else also, the chances for that kind of a stimulus are really very slim. Because when it is secondhand received from someone out of a book, there is very seldom that I am going to imitate the person who writes. Because I can say “That is a good example, I wish I could be like David Livingston and go to Africa and then have Stanley be there and find him,” it does not mean that such means are at my disposal; and that I am completely engulfed in ordinary life mental functions belonging to my own mind and feelings that are my own, and the question then of imitation from a book of course is not that easy.

It would be easier if I could imitate someone who gives an example, and when I say “I wish to grow up like my father is grown up and I want to imitate him,” then in the son there may be a very definite motivation that he will want to do something like his father. The question of this kind of activity, I think has to be understood very well. Because as long as one keeps on talking and as long as one keeps on thinking and feeling, nothing happens to a Man than only a little bit of an enlarging of such centers; and not only enjoyment, it also might mean capacity of putting in more and more data which he hopes that sometime will be useful.

But, what will they be useful for: In order to communicate them to others. Will they ever be useful for the Man to extricate himself from Earth? Because, you see, that is really the second part: Why do I wish to Work. This is based, of course, on the realization of what I am on Earth, and when I say that on Earth I am bound, there has to be a very definite reason behind that—and, an experience that I *know* that I am bound, otherwise I won’t believe it. And when I don’t put to practice even the thought of someone saying that I am bound, I will probably sit at my desk and read about it without ever experiencing it; and when I say that Man is ‘bound,’ all I do is to quote someone else.

So again, whatever the motivation may be for a Man when he wants to Work, it certainly has to be based on the realization of what he is now. And then, if you take it in a much larger perspective: If Man is on Earth for a definite purpose, and if all Man are born equal, and if all Man have in them the potentiality of a further growth and if all Man are subject to the laws of Earth which prevent a Man at a certain time in his growth—to be stunted, not to be able to develop anymore because the laws of Earth will not allow him—that then nevertheless he has an idea that he ought to be able to become free from such laws.

Because inherent in each person is a desire for the expression of his life and for the possibility of further growth, and when one finds that in the growing—that kind of a process—I

am prevented by certain rules or by certain impossibilities ... and the more I live, and the more mature I get and the more facts I accumulate, the more I start to realize that that what I do becomes tremendously repetitious, and after some time it becomes monotonous. And that is not the picture of a Man who wishes to remain alive. It's quite easy to die in life and to be satisfied, and to die in one center or another. When you die in the physical center, you are eliminated. But if I keep on drinking and sleeping and eating a little bit my body will continue to function; I can maintain it and my thoughts and my feelings can also continue to function, but the accumulation of data will, in the end, not satisfy me.

Now, that is a statement that has to be based on the experience of a person. Because as long as he believes that, by the continuation of any form of creation in a subjective sense he will actually solve the problems of his life, then I think if a person continues to think about it he will never want to Work. If I am engaged in a variety of different things of a subjective kind on Earth and I am satisfied by the increased quantity of such subjective facts, I will also come to a point of satiation. But, I will not know it; because everything I can start to look at from a new light and a new standpoint and that, I would say, 'fools' me because we are not getting away from Earth, and instead we are becoming much and much more attached to it.

So, the fundamental motivation has to be based on this question of freedom. And, what is it really that we want to become free from: From ourselves. From the way we are. From our habitual way of thinking and feeling, and also doing. From the fact that I have no particular original thoughts; that even if I'm artistic and maybe I create certain things in the form of art, or in writing, or in music, that I very soon come to the point where my originality is disappearing quite rapidly and I will keep on ... than only exceptionally at certain times that something can be introduced, and then I then call it 'out of this world.' And by that I mean: That that what then happens is free from the Earth, and for that reason the ultimate motivation of a person in that kind of a freedom means that he has to become free from the conditions in which he happens to live—and which he has not created for himself, than only that he is accepting them for whatever they are worth—and that in reality freedom from Earth means that a Man should become free from his body.

Now, this kind of motivation of course presupposes that if life wishes to continue as eternity would require it to continue—and if Man now has life in him for which he takes responsibility—that then he has a function to fulfill: To find out, how can this life continue. And

that is a problem. Because many people, it is not necessary to continue; and they feel that that what takes place on Earth is enough for a lifetime, and that perhaps they don't even want to consider the question of reincarnation; or the questions that are connected with clairvoyance or with Karma; or aims that one might have or responsibility for life as a whole; or even religiously that life as it is lived on Earth by human beings, might belong as an expression of the totality of life as represented by higher forms of Being.

No one really knows what a person wants to think and feel within his own self, but the question is then: Is it possible for me to assume that when I am born—or conceived—and with my life, when I physically die that everything stops; or, if it doesn't stop what continues as life, and what it is that make me alive now. And when the body is dead, is there still something that I would like to call my own; and sometimes I like to say it is a 'spirit' which still lives in a different region away from Earth, and even that would indicate to me that when it is away from Earth that it is not longer bound by the law of gravity of the Earth.

So you see, if one looks at this a little bit deeper; and definitely religiously it has to connect with a form of life which is *not* existing on Earth; *or*, that life exists totally in the universe as a whole and if I say 'God,' that then I mean by that a certain being who has qualities I cannot even conceive of. Because even if I say 'eternity,' I do not know what it is. 'Infinity'—I have no experience, than perhaps at certain times the experience of a moment of my existence. Or even when I use the words Omnipresent and Omnipotent and Omniscient, they have no meaning. Because I cannot even form an idea of what is really meant by that kind of an entity as a totality of His Endlessness, and that I constantly on Earth keep on living in a realm of dimension and time ... and as Gurdjieff would say, time 'eating' me and that space prevents me and that the law of gravity keeps me here physically as well as psychologically, and that his desire to become free may have many different reasons. It may be for himself the possibility of the continuation of what he is now in his life—that is, as life, *not* as the form in which he appears—or that he feels that since he has taken the responsibility for life for himself, that because of that he owes something to the totality of God as God is manifested everywhere and always; that then this Man knowing that he belongs to that in reality, wishes to unite and join with that what is All-Perceiving.

And this becomes, then, a very deep question for a Man. Because he knows that the Earth prevents him, and he does not want to admit that he should leave immediately because he *also*

somehow or other realizes that there is a definite reason for his existence on Earth—otherwise he would not be born here. He finds life on Earth in the way it is in him, and when he says “I really don’t belong to this,” then he has to answer the question: “Why are you here?” And that therefore the motivation for wanting to Work on oneself must include that I want to find the place for myself and the reason of my existence; and if I know that, then I can make an aim for the reason why I happen to exist—for what kind of purpose—and then it is possible to philosophize about that and say “I wish to unite with God. I wish to be the kind of a Man who can be free.”

I want to understand *now* what is my life, and not wait ‘til I die. Because it is an uncertainty for me what takes place when I actually have my last breath. I would like to know *now* because I am alive to such questions. As soon as I’m not interested in such questions anymore, there is something in me that dies. Because it is there when I’m young and it expresses itself then in the wish to grow up physically; and it also means that when I start, you might almost call it ‘pamper’ with my feelings that I want to deepen them because I know I’m not satisfied, when I’m really alive, with the surface of my life as it is now; and when I say mentally I “know” that my mind is tremendously limited. I can cram it full with a great deal of things and I have a wonderful memory and I can recall it at the proper time, but where does it flow from my mind. It can go into an activity, and of course it can go in talk and it can go in understanding; it can go into philosophy—wishing to understand the depths of all worlds or whatever it is that makes Man alive on Earth—or whatever kind of philosophical system I want to develop, and on the basis of that I can say that such-and-such is ‘true,’ therefore the next generation has to be advised in such-and-such a way so that they can learn the facts of life.

But, do they. What are the *facts* of life. For a person who grows up it is based on his relationship within himself towards all parts of himself, and he will not know the facts of life when his inner life is forgotten, or that what is his prime purpose of life on Earth is to be nicely well-educated and smooth. What he needs is how to deal with suffering. What he needs is how to deal with feelings that are unexplainable. What he needs is how to get along with the psyche of someone else. He has to learn how to be able to control himself, and when emotions happen to come so that he is not going to fly off the handle and get angry and lose energy in the gutter. He wants to be able to be a Man, but in that he cannot forget that he has a certain part of himself which is so terribly badly neglected in our present civilization that it is no joke anymore.

And that is why there are so many diseases on the *surface* of this Earth: Because we have no means of coping with them; and that what we are trying to do is to put a little salve on the wound, and what should be done is to purify the blood. And, blood comes from one's inner life. Blood comes from God. Blood does not come from the Earth. And that is why Gurdjieff talks about subjectivity as the danger for a Man. He talks about overloading one's brain as a danger. He talks about the necessity of the development of Consciousness and Conscience; so that a Man can have within himself a balance, and that having Consciousness and Conscience he will be able to act in accordance with that what is the truth for him. He wants truth; because truth will free him from the conditions of Earth and will free him from the condition as having been made by his education which we now call 'culture' and that what he manifests as an ordinary human being on Earth.

And one knows well enough how one manifests, and one knows well enough how each person is for himself; and how economic conditions perhaps force him to become selfish and remain self-centered as long as he can, and only wants to give certain things to someone when he gets some kind of a return for it. But, where is the love of Mankind. Where is the loving each other *as* oneself, and what is meant by it. I must love my life. Because I am responsible for it and I want to do something with it and I cherish it and I am devoted to the maintenance of that, and then when I see this in some other form of a human being—or an animal or even a plant—that what I pray for is the continuation of that life in that form so that also ultimately *that* life could be set free. That is why one loves one's neighbor: In order to derive *from them* that kind of stimulus, and when I can develop this innerly, then there is a foundation on which I can stand; so that I don't have to be bothered all the time by the affairs of ordinary life penetrating a little bit in me and then glancing off. Because, what will I do with it. Most of the stuff that I experience in ordinary life is only skin deep anyhow, but for myself what is there, where is my essence—which, by the way, still belongs to a personality; because it is that part that is just a little deeper and a little bit more 'thoughtful,' let's say, and a little bit more essential, but nevertheless it is unconscious.

When I go from unconscious to a Conscious state, I go from my essence to my essential essence. That is the Holy of the Holiest within me. That is where "I Am what I am." That is where God could live if He wished to come. That is where life is situated—in a point which has no dimensions—and that life, then, represents for me eternity.

This is really what a Man wishes to find in himself when he goes further, deeper down, daring to see the truth and accepting it. To see himself first, and accepting it. Because if I get stuck on the surface of interpreting or rationalizing or using all kind of forms of my conditioning, I don't get anywhere. Because all I do is to explain and to find a little word which satisfies me, and then when there is that satisfaction, why should I even go to my essence. And, why is it that friends won't tell me? Because they are not interested in telling me the truth. Because, I know at times; and then I go into my Holy of the Holiest, and there at times I dare to face myself and then I know what the truth is about me and I know, when I am honest, how I stink sometimes and how terrible I am—and how selfish, and how cruel, and how uncommunicative, and how unwilling to share, and how selfish to maintain myself at the cost of someone else and how unloving I become. Then I see what I am; because in that particular place I'm in the presence of God, and I don't dare to lie—not to Him anymore. Because if I do, at such a time I commit a sin of the Holy Ghost, and that sin is unforgivable; because then, if one does that one has misunderstood completely the purpose of Man's life on Earth and then such a creature it is not a Man anymore, will be damned. I wouldn't say forever and ever, but he will have to go through Hell.

Because something in Man, when it is bound on Earth has to be cleansed from Earth. That we would call 'evolution.' That what Man is on Earth in his relationships towards others—and the way he is behaving now, and the way he grows up in his unconsciousness—*that* is involution crystallization. That what Man needs is to realize what is binding now and to accept such a fact for himself, that he says "This is me." He can say this 'happens' to be me because he can also claim, and quite rightly, he was not responsible, but when he starts saying this—"I am now no longer responsible"—it implies that from now on he wishes to become responsible for his deeds. And when his deeds are based constantly on that what is unconscious, then he will repeat all the time his rationalizations, and he will never meet the truth. And whenever one keeps on thinking and feeling, you will never reach an Objective state.

And, why is Objectivity needed: Because it's the only freedom we know from Earth. That is why something has to be created in the image of Objectivity. And in order to give it sufficient strength and to be able to admire it and to live in accordance with whatever rules may be made by such an 'I'—to be able to live under the influence of such 'I' or in the presence of it—I say 'I' must be, in order to become effective in my life, created in the 'image of God.' And I don't

know what is God, but I do know that it is something not of this Earth and it has characteristics which, although I cannot describe I can feel.

And so when I say something has to be present to me I say it is 'I', it has a task to look, to become Aware. Really, because of its Awakeness, forever and ever it can be Aware at a moment of my life. When it has that quality of being present to me—me as I am, unconscious—it could be reached by something I call the 'deepening' of my emotional state in which, at times I can feel so deeply and become emotionally involved so that it is as if at that time God is speaking through my Conscience.

Whichever way it may be, I know His presence at times when I am in my Magnetic Center, or when I open the door to the Holy of the Holiest and I wish, then, that God would come and tell me. Happy is a Man who is then being told that his Conscience is sensitive enough that he will know that the voice comes from somewhere, and is then in him for *his* good—for his purpose, and for his means—to utilize it for his life. It is there where a Man emotionally wishing to Work, trying to act only with feelings tries to deepen his feeling as much as he is allowed: In a surrounding in which there are no conflicts or no particular influences from the outside world, where he can be alone, where he can even imitate states of silence; where he can reduce his ordinary activities of thoughts and feelings to a minimum in order to keep his aliveness sufficiently open to the possibility of something else present to that. And then he knows that if it is like God, that his attitude has to be: "God, please help me and accept me." That is really what his prayer should be, and he also knows that at that time all self-love, all vanity, everything that he considers of himself to be beforehand has fallen away in the presence of His Endlessness. It is at that time when he realizes this entity as nothing—that is, consisting of a point—that then his own attitude is correct since God can *then* be Impartial to him.

You see, it is difficult to talk about emotions; which is an experience I can have and at the same time attribute, to that what emotionally becomes Aware of me, the quality of being Impartial to me. And I can only do that when I say the relationship between me as I am and that what is present to me is between Earth and Heaven, it is *that* relationship that will illustrate that there has to be Objectivity.

Why Objectivity instead of subjectivity. I said a little while ago about the conversion process: Conversion process of energies simply means that the condition of the energy as it is now and represented by definite configurations—sometimes we say in the ether, sometimes in

the arrangements of certain molecules in a chemical sense—then have to be re-arranged. And it is as if this chemical, this particular product a result physiologically from the different glands and whatever there is in the body which provokes me in a sense of wishing to have a divine wish and wishing to have a divine insight in my mind and a recognition of what I hope could be Endlessness; and that the wish for that kind of experience produces in me a certain factor I have never used—or, what was in use and is now atrophied—and then starts to secrete a certain quantity of chemical elements. These are the kind of influences which then change the energy of an ordinary kind into elements belonging to a higher level; still the same quanta of energy, but this time with the addition of that what was my sacred wish and with the influence of God and ‘I’ being there, have created in me a condition which is away from my ordinary world, and *that* I call ‘Objectivity.’

One talks every once in a while about mutations in biology, the changing of a species into another; and that all of a sudden without any particular rhyme or reason a mutation exists. *Oenothera*, for instance, as an example and studies that you perhaps know by Hugo DeVries: Created at a certain time a new kind of a plant; and it was impossible to indicate why, than only certain conditions happened to be apparently conducive to that kind of a condition changing. If you take an example of the structure of the atom and the electrons around the nucleus and then one ring of the electron is filled up, the electron and the nucleus and the neutrons and all the different things—that what is represented by a certain element—still contains life and still is subject to the law of evolution. And it is that condition—of wishing to evolve, within an element exactly the same as in Man—which will, at a certain time when there is no more room for an extra electron in the ring, as it were that ring will ‘explode’ and the energy as represented by the magnetic force which keeps the electrons to the nucleus will then have a chance to go outside and then extend its influence a little bit further than the first ring, and then a new element can function in exactly the same way.

You see, this, it takes place when the elements are built up until finally radium and uranium and such elements of a higher order are formed, and then that same process continues and we consider that radioactivity. It’s the only explanation by which one can understand what is a quantum. It is a conversion of the energy of one ring into another by letting the energy open ... flow through that what is a form of life in the ring of the electrons around the nucleus, so that even the law of attraction at that time is overcome.

It is exactly the same with Man. Man creates, in that what he wishes as 'I', an Objective faculty which then allows him to go out to that and free himself from Earth. That what becomes for him his 'I' is in the image of God, and it has the quality in the emotional state. Because it was based on his wish it can only be maintained by his wish, and the wish energy converted into the energy which then gives food to 'I' to remain in existence as long as the wish is there in my unconscious state. And that the direction from 'It' to 'I' is exactly the same as the direction from one ring of electrons to another, until finally a Man becomes complete in the formation of three rings around the nucleus of his Magnetic Center.

The first ring is the indication of his physical body, the second ring will be his Kesdjanian, and the third ring will be his Soul. That is the picture of Man who is no longer satisfied by the condition of an ordinary molecule, of which there have to be seven rings before radiation takes place. With Man three rings are sufficient to produce a noumena for himself; because then Man with three bodies radiates and becomes, then, in the eyes of the Lord the kind of material that could enter into the Cosmic realm.

We are talking about processes of self-Consciousness, of the means of trying to create an 'I' as if it is oneself, but functioning in a different part and functioning in a different manner. And it is then as if Man is pulled up by his own bootstraps by means of this 'I', constantly indicating that what is needed to attract it, to have 'I' satisfied by the constant flow of wish from myself to keep it alive. And when 'I' starts to discover that it receives constantly forms of energy, that what is changed in the 'I' you might say becomes 'reciprocal'; almost as if it is willing to pay for the maintenance of itself, and it gives off, then, in its form of perfectness, radiations to Man, and such radiations contain Objective knowledge. That what 'I' gives to Man is the truth in return for the wish of Man to become Conscious.

I hope you will see this process: That 'I' when it starts to function, immediately pays. It does not wait to settle his debts. It will wait until it is full-grown to do the real job—that is, to help Man, to become his guide, and to be with Man on Earth and to Participate in all the activities and the functions of Man on Earth—but immediately when I wish and there is an 'I', even in the 'as-if' condition there are facts that are truthful, and I receive them in my memory and they stay there as a representation of His Endlessness.

Try to look at these kind of ideas as belonging to Man as a hope and what Man is ... as a Man should become—and what he *should* wish to be, and what his birthright is to be: That Man

at times can have moments of experiences of eternity, and for that reason he knows that God at that time smiles on him and He wishes, then, that such a Man could continue to find out how such moments can be created by Man.

When Man wishes then with all his heart and his head and his hands, then he can become an entity in the image of God. But, you see, this has to be understood: That it is necessary for a Man to feel that he has to do this, and that it is up to him to make that kind of an effort; and that he is not fulfilling his function as a Man when he just leaves a little knowledge untouched and lets it, as it were, 'rot' and 'decay.' Because it will, and without any question it will die with him when his physical body dies. But to put to practice that what one knows and then gain understanding for one's life, *this* is the purpose. This is the purpose of Work. This is the real reason why reading a book will never help you, not even All and Everything. That is why some people who talk a little bit about Work don't know anything about it when they don't emphasize the necessity of that kind of Objectivity becoming real for a Man, to be used in his unconscious states.

Turn it over, Bill.

side 2 When Man is unconscious, I said before that he has two definite reasons why he would wish to develop. One is quite definitely linked up with the possibility of the formation of the total of three bodies, of which the third body is his Soul. And the qualification of Soul for a Man as he lives on Earth, is really that it becomes the continuation of his physical body. That is the relationship of Soul to the physical center; because it comes 'on top,' you might say; when there is an Octave representing the physical center, on top of the 'Do' where that 'Do' goes over into a new Octave, that new Octave is the Soul Octave. But, it would be very difficult for a Man to have a direction for his Soul when the point of contact is only the point of 'Do' ... and it may wobble and it may not be in the direction where a Man should go ... and it may go off like a tangent into space, and Man may not reach his aim. For that reason there is a steppingstone in this kind of a development, which, temporarily, helps Man to grow up and out of the state of his physical body and to be able, ultimately, to use the Soul for the purpose of containing life where God can meet him. We call that 'emotional' body. The emotional body is like a splint when you bind a bone that has been broken; and you don't want the bone to fall off, you put a piece of wood next to it and tie it around—half-way one bone, half-way on the other—so that the middle of that little piece of wood is exactly where the breakage of the bone was.

Kesdjanian body is like a scaffold which is built to ‘fasten,’ you might say, to the last part of the Octave of the physical body. It sticks out further than the ‘Do’—another section—and now we make the Soul body by putting it parallel to this last part, which we call, in this terminology, the ‘Sol-La-Si’ of Kesdjanian body. That is like the splint: Holding the Soul body straight, in a vertical line you might say ‘direct’ to God. That is the purpose of first building a Kesdjanian body.

We could not build a Kesdjanian body complete; we have to have a beginning; this is what Mother Nature allows. For the purposes of Earth it is not necessary for a Man to have much more than the physical body with a few organs; because even in the Octave for the physical, the ‘Sol-La-Si’ of that physical takes care of a little bit of intellect and a little bit of feeling, and of course it takes care of sex. So for the purpose of propagation it is already enough, and a Man doesn’t need very much feeling and he doesn’t need very much of his brain—enough to get along in the world.

Mother Nature you might say ‘allowed’ a certain section of the Kesdjanian body to exist. We call that, in the terminology sometimes of Ouspensky, ‘Man Number Four,’ but in reality it is meant to be a Man who becomes interested in the question of the Hereafter. It is a Man who will not take that what is in this world as the last word. He will want, in this Man, to use something of his feeling and something of his mind. He will start at a certain level where he is free already from part, at least, of his physical body; and that is why the feeling body starts at the moment when the breath is taken in and when the first part—the ‘Do-Re-Mi’ of physical—almost you might say is ‘finished’ and need not affect the ‘Do-Re-Mi’ of that what belongs to Man Number Four.

Man Number Four starts with the breath. He starts when the breath helps the formation of the rest of the physical body to its completion. At that moment this particular breath is used partly for a Man to give him aspiration towards the wish to find for himself another means of the freedom that he knows is not there when he continues to live in his physical body. That is why that particular Octave starts at ‘Fa’ of the first Octave. And it runs through ‘Do-Re-Mi’ and all of that is unconscious and most of it is essential, it is only at that point where it wants to go over into the Conscious area and where it, then, is helped by that what is the intellect of Man as the ‘Do.’

That is the ‘Do’ of an intellectual body, for which Man with his present mind is absolutely

unequipped; and that all that 'Do' is, is an ability of the mind to be able to look at the unconscious area and to tell a person how to walk on the street, or to read a book or to do certain things a little cleverly, and at the back of the head there is an 'I' which no one knows about and never is recognized. And it is that 'I' that sometimes is 'unveiled,' as it were; and that it then, in the moment when it has actually been fed by the holy wish in that what is unconscious feeling, this 'I' looks towards the Conscious area and then has a wish and produces in Man a wish and physiologically produces in him certain chemicals which enable him then to make an effort to be Aware.

When Man in the development of his feeling center crosses the 'Fa,' it becomes his emotional quality, the essence becomes, then, gradually essential essence. But, only gradual. Because there is a little road to hoe in the emotional sense, and we say it's the 'Sol-La-Si.' And it simply means that the original wish now goes over into an Aspiration quality, the Aspiration of Man is accentuated by 'Sol.' That is, 'Sol' means, in that particular scale, the influence of the Sun. It gives a Man a light to be able to recognize Aspiration in him, but Aspiration of a different quality than his ordinary life would provide. Because the accent for that Aspiration is not for himself. In Aspiration, in accordance with the influence of the Sun, that what belongs to Earth is eliminated. That what belongs to the wish for the body as selfishness is eliminated, and what takes its place in the real Aspiration in an emotional sense, is the wish to see God. And to find within one's self first, if one dares to go through the essence to a little bit more of the essential essential quality, that then more and more that what is God becomes known to Man. This is the Aspiration from the Sun as 'Sol' in that Octave: Giving Man then the wish as coming from the outside, and becoming his Aspiration to aspire to that what is outside of himself.

As a result of this—and the emotional condition of such a Man, and the effect of being fed by the wish to Observe intellectually, of receiving data which are truthful—there is a fundamental change in an emotional Man. Particularly when he becomes more and more honest. Because in the presence of truth, he has to become honest. Aspiration is still sincerity, but that what is the next note is Inspiration, and that is based on honesty. Because Inspiration means that that what is the Aspiration force now turns inward and tries and dares to look at what Man is in reality; and at that time *that* is this 'La' of that particular triad, there are moments in which Man emotionally discovers his Magnetic Center. He only discovers it. He only proceeds very timidly and carefully. He does not know what he will meet. He is a little afraid or apprehensive and he

is definitely in fear and trembling, but nevertheless something is formed in him of an Inspiration quality which is fed by his Magnetic Center. And this is that what Man then finds: That that what is Magnetic Center talks to him and starts to tell him that it is bound and that it is not proper for life to be bound forever and ever.

You see, this is where the presence of God makes a Man turn inside in his life and finding, then, Inspiration of the realization of that what ought to be; and in which, then, his intellectual body is helping him. Because it is parallel to the 'So-La-Si' of his Kesdjanian, that then there is this 'I' growing up. Because of the Inspirational quality within his Kesdjanian, the 'I' grows up to maturity. At that time the 'I' helps, to come and enters into Man. The 'I' then feels, as a sign of its own Benevolence, that something has to take place for a Man who has created Him, and He is grateful for the possibility of finding a child of God. And in this wish then meeting the Inspirational quality of Man inside, he knows that he is on the right road. And then 'I', entering into one, extends His hand as simply personified towards the wish of rescuing the princess, which is his Magnetic Center. He Awakens Her out of the sleep which was forced on Her by the conditions of Man's culture, education and civilization.

It is that process in which, then, the emotional state can rest and in which, then, the Soul starts to take over. The emotional state for a Man becomes the 'Si' of the Octave representing his Kesdjanian body; and this 'Si' is Silent in that there is no need any more to talk, but the emphasis is completely on activity. The activity is taken over by the means of the intellectual body. It is at the same height as the 'Si' of Kesdjan, and the energies ... now 'I' and the Magnetic Center having joined becomes, as activity, a wish for Man to try out the presence of 'I' to 'It' in the world as he knows it; and adding to that a little bit of the world he does not know, and he calls it 'Experimentally' applying: To put 'I', as it were, 'to the test' and to see if Objectivity is durable and indelible. That is really the purpose of the development of the first triad of one's Soul body. It belongs, almost totally I would say, to the Kesdjanian body, and the Kesdjanian body helps support the beginning of the Soul.

But you see, we cannot be too intellectual in the beginning, and too much theory in the beginning prevents the growth of one's emotions. And when the emotion finally starts to grow and enters into the Silence, then that what is intellectual has a chance to receive, *from* the Kesdjanian body, all accumulated energies of Aspiration and Inspiration; and it goes over to the Soul and it has a little card which is presented to the beginning of 'I' as Intellect, and it says

“This is a gift from God.” You see, that forms in a Man a wish to create. That means that then Man in his mind this time becoming more and more Conscious, will actually wish to continue his life by means of his Soul, and it is for that reason that he starts to realize the necessity of entering into a relationship with God which does not belong to his ordinary self-Consciousness.

I say now ‘ordinary’ because we were talking about the Conscious area for a Man which is his self-Consciousness, it has nothing to do anymore with Man on Earth. I only add that because that is the place where Man creates conditions for himself which will make him suffer; and where his Conscious Labor will be the only means of realizing that what is still a little bit temporary in the beginning of the Soul now must become permanent, and then one says “Forever and ever to the Glory of God.”

I talk about these little things, because the concepts have to be very clear. When you Work, when you talk you talk about your daily life, you talk about your attempts of Awareness. You talk about the difficulty of being Impartial, how necessary it is that that something which is Objective starts to function Objectively to you; that that what is ‘I’ must be Impartial; that that what is ‘I’ must be free from conditioning, must be free even from describing, must be free from rationalization, all kind of associative forms of thinking. This makes it extremely difficult, and that is why the question of Simultaneity can be discussed later—when one can see it as an absolute necessity of hundred per cent Impartiality—but begin first by becoming Observant. One calls it ‘Observant’: To be able to become Aware of the existence of yourself as you are, and to accept it. And, to take the manifestations physically simply as a beginning. Because that what manifests is the result of your thought and your feelings anyhow, so one becomes acquainted with oneself, one acquires self-knowledge; and the deeper one goes the bigger the ‘s’ becomes, so that then the real Self is touched inside, in oneself as Magnetic Center.

And, not before. The Self does not exist, than only in Objectivity of a moment. The Self used to exist when one was a little child, when there was no atmosphere, when there was nothing, practically, than just a little body which had in it the spirit of life; which spirit then became manifest in the formation, gradually, of that what was formed in the child in order to live on Earth; but in the beginning it was not necessary, and just when it left the mother’s womb it still had a Self on the surface and it was real, unspoiled, uninhibited, not as yet talking even, no chance to spoil the brain.

This is what is meant by ‘Self’ and *that*, as Man grows and is educated, withdraws. It first

goes with the essence and disappears as Atlantis; and after that it goes inside further and becomes an unknown territory; and that territory shrinks, then it becomes a point, and *that* Mother Nature is allowed to let live. And for that it requires that that what is life as Man on Earth in a form, that Man *then* is required to divide such life and spread it over the different cells of the body. This is the payment to Mother Earth. You never understand what is payment. Payment means I continue in my life unconsciously. That's how I pay for that what is my Self, and when I want to undo it it is in order to set myself free. I don't have to pay anymore, I've paid Mother Nature more than enough by just existing and by being asleep.

Don't bother about the payment. I... Of course I realize how much I have paid when I Work; then I find out what was this debt that was simply put on me simply because I happen to be born on Earth; and whatever rebellion I may have regardless of where I am, and what I have lived through, and whatever the suffering and what with ... with what I want to compare myself—whatever has taken place in me—all of that I have to accept as belonging to the debt, which debt has been paid with interest compounded long ago. And all I do is to keep on paying interest and interest and interest the same way as we pay it to the banking system at the present time for things that long ago have already deteriorated, but we pay, still, and we are taxed for it. It's exactly the same process, and Mother Nature is not going to give it up—not willingly ... than only by Man realizing that Mother Nature is holding him; and then there is a fight and sometimes the mind tells Mother Nature off and sometimes the feeling says “Oh, don't be too hard on Mother Nature,” and as long as there is conflict in Man, Mother Nature will profit.

It's only when I am fully convinced that that is the case, then I can look Mother Nature in her own eye and I say, “You can stay and have what you wish, but I have paid already because I have found out your secret and I don't want anything of it.” Mother Nature is your body. I'm not talking about Nature outside. I'm talking about your bondage to your body, to your wish to give in to the wishes of the body, to the wish to talk with your body, to the wish to have lovely little feelings of which you should be ashamed.

It is the question of how you spend your time, how you satisfy your body by oversleeping, by not utilizing the energies available: For certain purposes only and not for others; and the misuse of energy where it is not necessary at all, and the loss of energy where you could do something about it and prevent it. I'm talking about *that* nature. That is your Earth with all the beautiful things of it, with all the marvels and the wonders of Nature. Because there are also

seven wonders of your body. And one can sit in admiration and of course one can love them because they are beautiful in their surrounding; and in that framework one can appreciate it and say “Thank God” there is a beautiful body to be used like Mother Earth is to be ‘used’ as we call it, and not misused as we do it.

These are the problems that one faces in life, and these are the problems that you have to know about, and that is why you meet: In order to talk in sincerity about what you have tried to do. And each week you talk and each week you Work, and each week you bring something of your own; and you tell what has been your attempt, and the obstacles, and where you got stuck, and what you didn’t understand and where you need clarification, and where you read in a book this-and-that and why is it such-and-such and what is meant by it. And perhaps my mind cannot as yet contain it, and if it isn’t then I say “O Lord, don’t bother too much by explaining too much.” I have enough to do. I have just one brick, then another brick, and I can put it together and I make a wall and maybe I can make a little house and maybe a little roof and maybe I can live in it. And maybe something can be done of how to make it permanent by the kind of cement; and I use perspiration for the water to mix the cement and I use the sands for the rock; and what is the strength of manyfold ... because of the increase of surface when I mix cement with sand and then it hardens and it crystallizes, and I have to Work like the devil otherwise the cement sets too fast; and then I’m stuck because I don’t want to crystallize too prematurely, then you put a little salt in the water and then the cement won’t set too fast.

This is what is giving the taste to Work. This is what is needed for a Man to remain what he is now, and to have an appetite for that what he wishes to become. This is what you should get each time when you meet. And never mind how much time you have to spend in ordinary life, your Soul is much more important. And don’t forget, you will have to have the time for the moment of your death. There is no doubt it makes, in the light of that, all affairs of ordinary life so small; because then the time that is so precious now and that you cannot spare for Work on yourself, is going to be taken from you. And it is *now* the time, and not tomorrow and not ten years from now. It is *now* when one hears about Objectivity; that there is a knock on the door of your inner inner sanctum, and at that time I hope someone is there to open the door. Because if it is empty... Woe unto you when it is empty, because then you live much too much on the surface of your ordinary life.

The levels of your meetings can be good when you really talk about Work, they deteriorate

when you theorize, they also deteriorate when you have all kind of little hallucinations about Work might or might not mean. There are hundreds of other tapes you can listen to. You can read also, quite definitely in All and Everything, about Work, but it's not so easily gotten out of it. And that is why sometimes the meeting is useful: Because it gives you, in a little form with little bit of explanation, something that you can put your teeth in. And, you have to eat then. Because theory does not feed you. The digesting process as the result of eating, as a result of starting in your mouth and giving it a surface digestion by means of your saliva; but then gradually your stomach, and that extracts from it all the different substances that can be dissolved in acid; and when it goes to your intestine it is extracted by those things that are dissoluble ... that are soluble in alkali; and then it becomes roughage, and then it can be eliminated.

The process of Work is like that. You start with the superficial understanding, you start to extract that what is not acid-proof and you take that to you. Sometimes I say the acid is more essential, but when it comes to the alkali that is really the substance that counts, because that will help purify your liver. The acid is necessary in your stomach to help purify your blood, that what is beathing takes care of that ... that what is food for yourself in this sense is gathered at a meeting, is stimulated by the presence of others but it is digested and done in daily life. And you go, for yourself, to counsel with yourself when you are alone and when you sit and contemplate ... and when you meditate about yourself and become truthful, and then you see what is lacking, and the many openings that are still there which are not filled. You are one-and-a-half shy of the totality of three, and that's a big hunk. And you have to Work ... and your life is that because that can continue, and the reason for Working for your living is not to get a few dollars in the bank.

So I hope now you will meet, and with new people. But new people: Very simple, and no theory, and don't allow them to tell you what they know. They wish to know about Gurdjieff, give them Gurdjieff. And if they don't, tell them to go home. Don't listen to all kind of stories about Zen, or about Egypt, or about whatever is lovely and nice in the rest of the world. If they want that—go. If they want to go to a guru in India—let them go. If they want to study Zarathustra—fine. If they read the Vedas or Yogi—also good. Don't try to make proselytes of them, but if they wish to come to your Group we talk Gurdjieff.

Because Gurdjieff tells what to do in no unclear terms, and it's the only kind of religion

that contains everything and all of the things that you may need. That is why it has ‘All and Everything’ as a title. And it will give you an Impartial Criticism of your own life. And it will give you a picture of how you are and what may be wrong—or, what may be subjectively correct and Objectively not acceptable—and it may help you to give you understanding and to grow up and really, once and for all to put the proper things in the proper place; not destroying them but leaving them wherever they are, and in the presence of that what is Conscience and what is Consciousness and what is actuality of life as a reality, will make the things that are destined to die shrivel up and atrophy—in their time, don’t worry about it.

If you seek the Kingdom of Heaven, then you must seek it within you. But you have to seek it and not just go to church and hope that it will be given to you. It won’t. It is *your* Work because it is *your* responsibility, and God won’t recognize a Man who is not Working in His vineyard.

So, I hope you send tapes. Maybe in the form of cassettes or whatever it is, we will work out. We will send you tapes. We have not done it well enough. We have made some mistakes, and wherever the cause was it doesn’t matter, we’ll correct it. You should have at least two tapes each week. If you possibly can, you should listen to them in total. If not, take, ... let one of them take them home, relate, report on it, say there is something in it this way, that way, we ought to listen to this-or-that. Talk it over; or if you don’t know, tell, question, be answered. It may take sometimes a little while. There are many things to be done and sometimes the different people in New York, they may not be so well-equipped, they also have to learn how to answer. But we are honest, and we are serious enough to try to help you.

But, you must Work. If you don’t Work, there is no reason to spend anybody’s time. Even for yourself it’s quite useless, it’s useless even to live. There’s only one life and that is the life of the Lord, and if you wish to become part, then you have to open up to it.. And this wish for devotion will enable your heart to be empty and then the Lord will come and He will enter, because He is the bridegroom and you have kept the light of your Consciousness burning.

So maybe, John, we are at the end of that, aren’t we? Otherwise we talk too long. See you again soon. I do not know when, exactly. Time is a little difficult to divide, and tomorrow we have to through so it is not for a very long this time there. I can’t promise, but I can tell you there is a wish, and when you send tapes Marjorie will listen. And we talk about it once in a while—how to say the proper thing for you. Because you and your Group are a little more

mature, and the affairs of life have already passed by and difficulties you had to meet; and it was not easy, and *for that* Work ... that kind of insight into why things are the way they are, and why one has to accept things first, as they are *before* they even can be changed.

My wish to change is, of course, a prayer in which I ask God for certain things. And when I want to be free I say “Not my Will,” then I accept myself as I am and I let God ... I hope then that He will change my knowledge through understanding into Consciousness. And then that what is in my feeling and my solar plexus, that it will gradually find its place in my heart and that I, then, will dare to call it my Conscience of my life giving me the force, and Consciousness giving me light. And that the two belong together and will never quarrel within myself, and that for that reason I can face the world as an entity: Complete and—as Gurdjieff would call it—‘harmonious.’

So, goodnight everybody. That includes also New York.

End of tape